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THE
LIBERTY
OF AN
Apostate Conscience
DISCOVERED:
BEING

A Plain Narrative of the Controversie
long depending between *Francis Bugg*, an
Officious Agent in *William Rogers's* Behalf and
Quarel, on the one part: And *Samuel Carter* and
George Smith, Prisoners for the Testimony of Je-
sus in *Ely Gaol*, on the other Part. With their
Answer to his *Painted Harlot*, &c.

Carter
(Sam)

Whereby *F. B's* *Liberty of Conscience* is
proved an *Injurious Bondage*.

Published for the Information of all Friends of Truth,
and others concerned: and for Caution to all such A-
gents as have Promoted or Spread the late Books of
Fr. Bugg and *W. Rogers*.

I Theff. 4. 6. Let no man go beyond or Defraud his Bro-
ther in any Matter, because the Lord is the Avenger
of all such.

London, Printed by *Jo'n Bringshuf*, at the Sign of the
Book in *Grace-Church-Street*. 1683.

THE
DISCOVERED
MURDER
AT AN
Affiliate Conference
BY
BETTY

The first publication of the Conference
of the World's Free Pressmen was
done at the International Congress of
Journalists held in Berlin, August 1911, by
General Secretary of the Conference, Mr. G. H. Smith, and
the Conference of the World's Free Pressmen.
The Conference of the World's Free Pressmen
is a non-political, non-religious, non-territorial
organization of journalists from all countries,
and its object is to promote the cause of
freedom of the press throughout the world.

August 16 about 8 AM he returned to the fort by boat
- & said he had not seen any birds : from 10 AM to 1 PM
he rode westward along the river bank.
At 1 P.M. he reached a small village called
Mogollon. We have passed 31

281. *Exodus* 20:17; *Leviticus* 26:17; *Deuteronomy* 28:15; *Exodus* 20:17; *Leviticus* 26:17; *Deuteronomy* 28:15;

AN
Introduction
TO
FRIENDS
AND
Friendly Readers.

W^Hereas my self with others con-
cerned have given account of
the Unjust Actions and Unrighteous pro-
ceedings of Francis Bugg, as hereafter
mention'd; This I do say, and in the
Fear of the Lord testify, that it is not
done out of Envy and ill will to the Man,
or to insult over him, by laying open his
Nakedness; but do truly desire his sincere
and

The Introduction.

and unfeigned Repentance, even as we have done ever since he began this his Unrighteous Work; and for that end we have waited long upon him, and have laboured much with him, for if wholesome Advice and brotherly ~~Ammonition~~ could have prevailed with him, to have turned him from his Evil way, which of late Years he hath followed, as this Narrative and his Malicious Books do plainly shew, this had never been: But seeing he still followeth his unruly work, and will not be reclaimed to turn from this Evil Spirit which hath led him into these things; we do look upon our selves Conscientiously concerned for the Glory of God, and the Honour of his Truth, and also for the good of all honest and tender People, who have or may have better Thoughts of him than he doth deserve, and that so under the Profession of Truth, which he in some measure hath gone under, and may thereby deserve or betray any, and draw them from the peaceable Truth, into that Spirit with him, into Strife and Contention; which hath been the

the work he hath followed these several Years, which is the work and fruit of an Evil minded Man; as saith the Scripture, An Evil Man out of the Evil Treasure of his Heart bringeth forth Evil things. And Christ saith, By the Fruite ye shall know them; For Men do not gather Grapes of Thornes, nor Figg's of Thistles. Whereby he sheweth how impossible it is that an Evil minded Man shoud bring forth that whitch is Good.

And now having given a true and faithful account of the disorderly and unjust Words and actions of this Man; I with the rest concerned with me therein, do leave it and commit it to the just Witness of God in all Consciences, to judge of the wrong he hath done to Truth, to me and others. And whether he hath not justly brought this upon his own Head, since we could not prevail with him to forsake his unruly work. And if any be hereafter ensnared by him and drawn aside out of the way of the Lord, they must bear

EHT

The Introduction.

bear their own Burden. And I with the
rest concerned in this matter shall be clear,
in which I rest, believing God in his own
time will clear my Innocency, and more
fully manifest his justice, who has abused
me (and others without any just cause
given him by us) who am a True Friend
and Lover of all that truly Love and Fear
God; and a messenger against Envy and
Deceit, where ever it doth appear.

Ely Prison; 2
17. 13. 1682.

S. C.

THE

THE
LIBERTY
OF AN
apostate Conscience, &c.

THIS may satisfie all into whosoever Hands it may come, that whereas there is a Difference made by *Francis Bugg* of *Mildenhall* in the County of *Suffolk* with *Samuel Carter* of *Littleport* in the Isle of *Ely*; concerning a Fine, about which the aforesaid F. B. hath been so troublesome to me & other friends, both in this County & elsewhere which there has been raised untrue Reports, and therefore for clearing the Truth, and to satisfie all that desires a right Information of proceedings therein, from the beginning thereof, I have therefore taken care, with some other Friends, so far as they are concerned therein, to give a true Narrative of the Business from the beginning to this very Day, of the most materiall passages; that so the Truth being known, it may thereby appear who hath done the wrong in this matter, him, or my self, for which I have been so long abused by man.

About the Year 1673, I being at a Meeting at *Mildenhall*, where *Francis Bugg* dwells, there came one *George Friend* of *Lakenheath*, and desired me to have a Meeting at his House, and before I promised him, he being a Stranger to me, and *Francis Bugg* being

being there, I advized with him about it, he having knowledge of the Man, and he told me, that a Meeting would do very well there, and desired me to go; so after I had spoke further with the aforesaid George Freiss, and found he desired the Meeting, and a serious and weighty consideration, I found freedom in my self to promise him to be at his House the next Day; and also told him, he might let his Neighbours know it; and accordingly I went, and F. B. with me and several more belonging to Mill-donah Meeting, and when we came at the Friends House, there came in several of his Neighbours, and after some time spent in waiting upon the Lord, and calling upon his Name in Prayer, I was moved by his Power to stand up and declare the Truth to all that were there present, in which time whil'st I was speaking, Two Priests with some other Men, came into the Meeting, and one of those Men that came in with the Priests, asked a Man that was in the Meeting before, what their Speakers Name was? who said, he did not know; and a Woman Friend said, his Name was written in the Book of Life, where he could not read; then they asked Fran'ce Bugg, what is your Speakers Name? His answer was in the

hearing of the Officers and Informers,
* HIS NAME IS SAMUEL CATER.
 Fran'ce Bugg all which time I was declaring the Truth, and no Man asked of me my Name;
was Informer But after F. B. had told it, they all
then went away, and asked no further after
 it. As also doth appear by this following Certificate
 and I continued the Meeting until I had cleared my
 self of what the Lord laid upon me at that time, and
 then we departed in Peace, being well refreshed with
 the Love and Goodness of our Lord, whose Presence

was with us to our comfort, yes, and F. B. him self, said that he was glad we were there that Day what ever came of it, for he had had a good Meeting. And now whereas F. B. or some of his Abettors, have reported that I refused to tell my Name at the Meeting; Here is a Testimony under the Hand of these Honest Friends that were there present.

I certify to all men that are well informed
Et as much as there hath gone yec
 rious Reports, relating to a meeting appointed by Samuel Cather, together with the knowledge and consent of Francis Buggs and others of us the People called Quakers, held at Lakenheath in the County of Suffolk, at the House of one George Friend, in or about the Year 1659, in which Report goes abroad, as if some Person or Persons who came to that meeting with an intent to give Information against the said People then and there met, (as did afterwards appear) did demand of S. C. to tell his Name, and that the said S. C. did not declare his Name when so demanded.

This is therefore to certifie all into

Ak 2

whose

whose Hands this may come, for the preventing such false Reports to pass for true as much as in us lies; as also to clear S. C. of the above recited charge against him: We whose Names are hereunto subscribed, being Eye and Ear Witnesses to what past at the Meeting, do testify, that no Person in the aforesaid Meeting did ask S. C. his Name, but one did ask another Man in the aforesaid Meeting what the Speakers Name was? And he said he did not know; and a Woman Friend answered, his Name was written in the Book of Life where he could not read; then was asked F. Bagg what is your Speakers Name? and F. B. answered in the hearing of the Officers and Informers, HIS NAME IS SAMUEL CATER, then those that came in as aforesaid, went out and came into the Meeting no more, leaving S. C. declaring the Truth as he was before they came, and so now.

so continued the time they were there,
and alio a considerable time after they
were gone; after which he concluded
the Meeting, and we departed in peace
having good unity with S. C. be-
ing sensible he was enabled by the
Power of God, to declare his Truth
with an undaunted spirit in the face
of its Enemies.

Widens our Hands at this

20th Month, 1682

William Handship,

William Swarts,

John Mason,

James Burgess,

Robert Hibble,

John Burgess,

George Friend,

Katherine Handship,

Frances Fincham,

Mary Hogans,

Henry Hogans,

Now

Now after this it appears, that the Priests with
some others that came with them to the Meeting
Informed Agape I this morning, of the Goods
which they Seized upon her, and fined her
as he layes himself Fifteen Pound for me and
Speaker, whose Name and Handwriting
known & whence I may also tell their true Names,
and I have cause to believe, that the Priests and
they which informed against me did it without
knowledge of me (for I have my Habiliments
if E. B. did not tell them, that also the Town where
I dwell, being but about 10 or 13 computed miles
from the place where the meeting was kept : But
they having fined E. B. 15 Pounds, and he
issued out their Warrantes and the Officers lift up
ed him for the Fifteen Pound, and he not being willing
to deliver his Goods laid down so much money, and
kept his Goods by way of an Appeal as he pretended,
but never went to London, but gave them his money
for his Fine, but did not carry his cause, lest he
should be cast and lose more Money to it, as he told
me himself. Now March 15th E. B's proceedings in
this matter, made him to be Distrainted, and paid
his money to redēem his Goods, but never told me
of it, nor spake a word to me about it, until Five or
Six Months after, and then offered Opportunities
enough to me to know it at that time. Then after I
being at London at the Yearly Meeting, E. B.
came to me to my Friends meeting, I seeing him
there, asked him to go with me to the Friends
House were I lodg'd that Night, which he did ; and
when we were in Bed together, he told me he suffered
a Fine of 15 Pound for me, then I asked him how it
was ?

was > his Answer was, the Magistrates had fined him Fifteen Pound, and the Officers took away much Goods for it, so he laid down the money by way of an Appeal, and redeemed his Goods again, and before the time of Tryal he was advised by Counsel not to go to Tryal, for there was danger in being Cast, and that would cost him more Money; so he did not go on, but desired the Justices that he might withdraw his Appeal, and that they might keep the Money for his fine; whereby said he I lost Fifteen Pounds, but I can & thou shouldest pay me it again, whereto I willingly furnished to hear his demands, to see what a Strange Temptation had entered the man's heart I told him, I saw no Reason for that why he shouldest exact it of me, seeing he was Fined for his own Testimony for his being at the Meeting, (which he also encouraged,) and daily he paid this money to give his own Goods and not mine. daily he paid it without my consent or knowledge, neither could I have done it if it had been my own cause, and had been fined my self.

Neither did I ever pay money to Priest nor other Persecutors to save my self from sufferings, whereto you suffered for my Testimony. And also I did look upon this Demand of his, to be unjust and unreasonable, and therefore I could not in Conscience pay it: And besides I then told him, he being far before me as to an Outward Estate, there was nothing of Charity in the case to oblige me thereto unto; and therefore I see no just or reasonable cause why he shouldest demand any thing of me upon this account, for I was nowayes the cause of his being Imprisoned, more then any other faithful Friends must have been than ministers if they had been there; then he said he suffered for my not telling my Name to y^r self so

I told him; for that he was to blame, and
~~not~~ not I, for being so forward to tell my Name,
 he prevented the Officers of asking me, which they
 had not an opportunity to tell them, for after he had
 told them they were away and never asked me; for
 if they had, I am sure I had told them, for it was e-
 ver my practice, both before and after that in the
 like cause, which is well known both to him and
 other Friends where I have travelled since this Ac-
 t hath been in force: Then he told me if I counted
 his Demand to be unreasonable, he would put it to
~~some Friends to judge whether~~ I ought not to make
 him satisfaction for that fine; I told him if he was
 not satisfied he might, then he began to mention who
 to have to hear the cause, and by whole judgment we
 might sit down: I told him he might chuse whom he
 pleased himself, so be they were honest Faithful
 Friends, and had a good sense of Truth, I would
 freely give up my cause to them for my part, and
 stand by their judgment. Then after some time he
 told me Giles Barnardifon he knew was my very
 good Friend, and so he was his, and if he would be
 should have the hearing of the cause, and if the said
 G. B. did not judge his Demand to be reasonable
 he would desist and proceed no further in it; so I
 was contented, and we appointed where to meet next
 Day about it, which accordingly we did, and when
 we came together, F. B. laid his cause before him,
 who when he had heard, he seemed much grieved
 at F. B. and told him he see no cause why S. C.
 should pay his Demand, for it was unjust, &c. But
 F. B. broke his promise made to me the day before,
 and would not stand by G. B's judgment. Then he
 said he would lay it before the Yearly Meeting, I
 told him if he did it would not make to his honour,

He said he would propose a Question about it; I told him if he did state his Question fairly as the thing was, I would be silent, and not only hear the Meetings judgment, but would sit down by their judgment. But if his Question or Words tended to that purpose as if I would not tell my Name, then I would give the Meeting account how the matter was, for I knew my self clear, so when he came into the Meeting, he proposed his Question according to his own understanding not according to the true state of our cause about which he differed with me; then I told them plainly how the matter was, and the next day to ~~myself~~ down, I offered to stand by the judgment of the meeting, and desired F. B. to do the like; and that what the meetings judgment was we might both agree to it; this was the second time I gave it up, but F. B. stood silent at that time, and would not say either that he would or would not, so the meeting could give no positive judgment in the case. A short time after I was gone into the Low Country, in which time he sent a Letter to my House, to meet him at our monthly meeting, so after I was come home, I met him at a monthly meeting at Chelmsford the 4th of the 4th month, 1676, where he complained to the meeting that he had suffered a Fine of Fifteen Pounds for me, and I refused to make him satisfaction, and he told the meeting that the cause he was fined was for my not telling my Name, & when the meeting had heard us both, they gave their judgment, and made a Record thereof in the Monthly Book, that I was not Guilty, in not declaring my Name, it not being of me demanded and told by another, which was himself, (viz.) F. B. and made it appear there, and which he did not deny, after which the meeting accounted he would have been

been at quiesce; then at a Quarterly meeting at Haverhill in the Isle of Ely, held in the 30th month 1676, F. B. complained to the quarterly meeting, then some in that meeting said that business was ended before by the monthly meeting, therefore it ought not to be spoken of at the quarterly meeting; then F. B. alledged that it was not ended, for he did not give it up to the meeting to end it, whereupon I asked him if he would give it up to this quarterly meeting to be ended by them, and would stand by the end they made? he said he would, then the meeting heard us both concerning the matter which we had to propound, and then desired us to go out of the meeting until they called for us, which we did, and when they were agreed we were called, and the meetings judgment was, they law no cause of blame in me for that which F. B. accused me, neither could they award me to give him any money; But advised we should be Loyers and Friends as we had formerly been, and if I had freedom shew my self to give him anything I might, if not he ought to be content.

There after this the next Yearly Meeting following, he went to London, railing and complained to Mr. Parker telling him he could not have a sufficient hearing by Friends in the Country, concerning the difference between him and me, S. C. about the Fine, so William appointed him and I to come to Edward Mailing where G. F. and other Friends would be, which accordingly we did, and there he was heard by G. F. and many other ancient Friends, what he had to say and I also, where I again offered to give up my cause to G. F. or to all the Friends there or to any part of them in order to decide the difference depending between F. B. and myself, and to stand

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and to their Judgments, and desired him to do the like, that the business might be ended, he laid, no he would not give it up to them, but it shall be carried at our own Quarterly Meeting, and he would put 10 or 12 Friends that should be chosen neither by him nor me, but by the meeting; and then he would commit his cause unto them, and they would stand by their Judgment; the Friends desired an Agreement should be drawn up, and we should set our Hands to it, and they would witness it, that so it might be informed, that there might be no more difference about this business, and one Friend began to write, then F. B. said, let me write the Order my self, for I know my own mind best; so he took the Pen and Paper, and with his own Hand drew this Order following, and set his hand to it and so did I, and some Friends were witnesses to this our agree-

ment, being M. 1600.

Memorandum, that upon consideration that Friends in the Quarterly Meeting in the Isle of Ely, do chuse and elect 10 or 12 Friends to hear and determine the Controversie between Francis Burge and Samuel Carr, relating to the Fine which the said F. B. was fined for the Speaker at a Meeting in Lakenheath, and all other Controversies they the said

said Francis Bugg and Samuel Carter,
do hereby promise to stand to this fi-
nal determination under their Hands,
and for the future to cease from all
Controversie touching any matter
now depending between them.

Witnesses their Hands this 27 Jan: Bugg
9th of the 4th mo. 1677. Saml. Carter.

John Barnardston
I. Sib. of Fran. Bugg
John Brinley
John Whitehead

Ambrose Riege
Leonard Fell

John Whitehead

Ambrose Riege

Leonard Fell

William Hale

M
To the Friends at the Quarterly

Meeting in the Inc of New

Dear Friends, We desire you that when

this business comes before you, they

do there may be no trouble about it,

that there may be no more trouble about it.

George Whitehead

Stephen Crisp. Then

him

Then the aforesaid Agreement was delivered into a Friends hand by both our consents to keep, and for him to deliver it to the Quarterly meeting, and F. B. there himself took a Copy of it which he kept. Then at the Quarterly meeting the Order was produced, and Friends discussed the matter about chusing the men, and would have had us to chuse them our selves, that is 6 Friends each of us; but I told them I was not free to do so, lest F. B. should not stand to what they did, if they went contrary to the Agreement whereunto he had set his hand: So the meeting desired us to go out, so we withdrew, and then they chose the 12 Friends out of the meeting in manner following, viz. the Meeting chose one Friend and agreed that he should chuse whom he pleased next, and so the last man chosen was to chuse the next, until the 12 were all chosen, and when they had chosen the 12, they sent for us into the meeting, and told us how they had chosen them; and read their Names unto us; then I told them, I was well satisfied with the Chuse and what they did in the matter, wherein they were to be concorded between F. B. and my self, I would be contented to stand by their Judgments; and F. Bugg promised he would do the like, then they withdrew to a Friends house to draw up their Award; and F. B. asked me if I would not go and open my Cause to them, I told him, He might do what he pleased in the matter for himself, but I see no need for it, for it had been spoken of so often before them, that they could not be without a Knowledge of it; but he went to them and spake what he pleased, and so left them to give Judgment; so when they had agreed and drawn up their Award, they sent for us, and read their Award to us, the substance thereof was,

They

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They found Samuel Carter clear of that Demand of Francis Roger; Therefore Awarded that he was to Ray F. B. Nothing, &c. And that all Differences that have arisen between them about that and all other things, be from this Day fully ended; and that they may be Lovers and Friends as they were before the Difference happened.

These be
the Arbitrators
Names.

John Airroe, Wm. Brazier,
John Webbe, Robert Smith,
John Prince, Peter Wilson,
Rich. Roud, Sam. Fullings,
Philip Taylor, Edward Firth,
Jacob Baker, Edward Love.

Now when they read this Award, F. R. said they had given away his cause, but however he would be quiet and meddle no more. But he soon broke his promise again, and in a little time after he began to threaten the Arbitrators, and wrote to them to that purpose, that they had given away his

his money, and thereby had done him wrong, and although that by their Arbitration he had now done with S. C. But now he intended to begin with them; for there was a Law in the Nation, *That if Arbitrators did not do that which is Equal and Just when so Chosen, the Party Griev'd might recover Damages of them;* and they should have no more favour than the Law would afford them: Then about this for a time he made a great ado, and gave a Lawyer Breviary, whereby he instructed him how to plead against Friends, and of the state of his cause, to come to our Quarterly Meeting to plead his cause; which said Breviary the Lawyer shewed to William Penn and Thomas Rudyard, after which the master fell, and the Lawyer never came to our Meeting; then he began again with me, and sent to me to have another Arbitration, and Quarrelled with me again for the Fifteen Pound: But I not having freedom to grant his desire, nor to meddle with him any more, so that he could not have his will of me: Then he Threatened to prefer A Bill in Chancery against me for his Money, and went to William Penn, and shewed him one that he had prepared, (as I was Informed) Then William Penn being grieved that the Enemies of Truth should have such cause given them to rejoice over us, by having such a cause as that brought before them; he with another Friend wrote to me, that if I could, to get an end of this Business it might be well, for although they believed that his Demands was very unjust, and there was nothing due to him upon that account, and that he was much to blame, yet for Peace sake, if it could be made an end of it might be well; then I knowing he had desired another Arbitration, I condescended to it, and sent him word, that seeing he

was yet disquieted about this mony, if he knew how to have another Arbitration which would please him amongst Friends, I would condiscend to it, and put my Innocent cause once more upon Tryal, then he seemed to be pleased, and came over to my House, and pretended all would be ended, for whether he had any money or not he would be contented, so he said he would chuse 6, and I should chuse 6 also, and withall he said he would be bound with me to stand to the Award, which Bonds were made and sealed: But when the Arbitrators came to meet, although they were neer to Agreement, yet they did not agree, for after F. B. understood that they were like to agree, and his will not answered, he said none should give away his Mony for it it must be given away, he would give it away himself: And when the Arbitrators were come to an Agreement, and were drawing up the Award, then F. B. came in amongst them, without being desired, and called *Edward Neal* one of the said Arbitrators, to speak with him, and when he came in again from him, he would not stand to what he had Agreed to before, then they could go no further, for F. B. made the Bonds himself, & they were made, so that all the 12, or so many of them as thore met were all to agree, or else their Award was not to stand good, whereby it appears although he was willing to be bound to stand to the Award, yet he had made such provision, that if he had not his will & end Answered, he would have nothing done, for he having provided such a Man as would do what he would have him or nothing, as it did plainly appear to all honest Friends that were there present: Which thing was as wicked of F. B's part and him that joyned with him in his deceitful practice, as it was

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was before when he promised; and gave it under his hand to stand to, and abide by the Award of the other 12 Friends chose by the Meeting, and after they had done it, he promised to be quiet, and meddle no more in the matter so awarded, and so foully and ungodly went from his Word, whereby all may see that reads this Narrative of his Words and Actions, whether he hath not proved himself a false deceitfull Man, both to God and Man, and whether he hath not wickedly wronged his own Conscience, by Covenant-breaking, Lying and Deceit, from time to time, for the sake of Money, whereby all may perceive, that have any sense of truth and honesty, how unfit he is to take upon him to treat about the Principles of true Religion, and to plead for Liberty of Conscience, against Imposition, who hath thus wilfully abused and defiled his own Conscience for unjust gain. Then after they could not end it, I was much grieved to see the trouble that Friends and I had had, and yet the Business remained, I then took Fray. Bug aside, and told him, that although I was well satisfied in my Conscience that I had never done him wrong, and that I did not owe him one penny, and that his Demand was unjust and unreasonable, yet for Peace sake, rather than this difference should Remain, to trouble Friends, and disquiet our selves, I would give him of my own free will, five Pounds towards his loss relating to the said Fine, his answer was, that would not do, so we parted at that time, than I spake to his Friend and Abecutor Edw. Neale aforesaid, and told him he had not done that day like an honest Friend in his Place, nor like a man that feared God, whose work is to make Peace, and pursue it with all men,

men, and he and others of them, that *Fran. Bugg* had Chosen, had an opportunity thereby to have made Peace in this matter, that so long had been troublesome to the Church of God, but he more especially I understood hindred that day, by refusing to Joyne with the rest that would have done it, which days work would certainly become his burthen at one time or other ; his answer was, we might make an end of it between our selves, if I would, for he knew *Fran. Bugg's* end was *not* for Money, but Justice in the case; I told him, I never did see o: her by *Fran. Bugg* but that his end was wholly for Money, neither was there any Justice in the case, that he should have 15 Pound of me for nothing, and besides his words was always to me, give him so much Money, and he would be quiet, and when we were together alone at that time he said the same ; But I have not freedom to answer his unreasonable demands therein, knowing my self clear of any thing of guilt concerning the matter whereof he charged me, now this was the seventh time that I had given up the aforesaid case to the Judgment of Friends, and four of the 7 times *Fran. Bugg* excepted of, and Joyned with me, and promised, and became engaged, as is before mentioned, to stand to the Award or Judgment of the Friends, to whom we gave up our Cause, but went from his word every time. Now the next thing, wherein like a Deceitful man, who shews himself void of any fear of God, as hath and yet will appear by his following actions, for he Surprised his Colm Geo. Smith of Littlepart, through his Deceitful craft, and got the said 15 Pound of him, who is *Fran. Bug's* own Mothers Sisters Son, a man that hath been Convinced about 13

or 14 years, and ever since he came amongst us,
hath walked uprightly according to his measure,
and hath been of a blameless Conversation amongst
Men from his Youth, and lives in good credit and
reputation, a relation whereof he hath given, which
hereafter followeth under his own hand; Also
how far he was concerned in this matter by my
Wife, under her Hand, whom *Fran. Bug* calls
my Wife her Agent, as sent by her, &c. And
when *Edw. Neale*, *Will. Rogers*, and *Ibo. Crisp*,
and others, whom *Fran. Bug* accounts of his
party, who hath of late Joyned and Combined toge-
ther in a Spirit of discord and opposition against the
Godly and mutual care of faithful men and women
in their distinct Meetings, in several things which
concerns our publick Testimony before the World,
amongst whom the Lord hath gathered us to
bear Testimony against those loose and unjust
ways, that many, both Priests and People, lives
in and Practices in that weighty matter of *Marry-*
age, with several other things, comes to read this
relation of *Fran. Bug's* words and actions, and
will yet own him as a Brother amongst them, and
as an Agent to Abet their cause without repentence,
and making satisfaction, both by word and deed,
for the wrong he hath done, as aforesaid, its no great
matter what they profess, neither will it be much
to the dishonour of honest and faithful men and
women, to be reproached by them, but yet this I
do say, and so I shall conclude this Busines, that
if it please God to give *Fran. Bug*, and *Will.*
Rogers, and the rest of them, true and unfeigned Re-
pentance, for that wherein they have done amiss,
whereby they have strengthened the hands of evil
doers, and laid stumbling blocks in the way of

the simple, by their Writing and Printing in this
wilful and unjust manner, against the faithful Ser-
vants of the Lord, whose care hath been to keep
all clean and savoury amongst the People of God,
I say, I shall be truly glad thereto, who am a friend
to all that truly Love and Fear God.

*Who am in strait Bonds for the Testimony of Jesus
Christ in Ely Prison this 9th Month, 1682.*

Samuel Cater.

Elizabeth Cater's Testimony.

HEre followeth a Testimony under
Eliz. Cater's hand, how She came
to encourage G. Smith to Treat with
Fran. Bugg about his differing with her
Husband sam. Cater aforesaid, and
how farr she gave him order, which
was thus. Geo. Smith coming to
my house one day when my husband
was not at home, and told him that I
was very much grieved and troubled
at Fran. Bugg's continuing so bad and
envious against my husband, and al-
though I was satisfied, that what he
so

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so furiously abused him for, was unjust,
upon which account my husband hath
not freedom to answer his unreason-
able Demand, I could be glad if
were some ways ended; then Geo. Smith
told me that he also was much grieved
for the difference, for said he, I Love
thy husband well, and *Fran. Bug* also,
and he is my near Kinsman, for it doth
trouble me that there should be a dif-
ference between them, but I do account
my Cousin is much out of the way
in this matter, but if thou please, I will
speak with him, and see if I can get him
to be quiet, then I desired him he
would, and I told him wchall, that
although I knew that neither I nor
my husband, owed *Fran. Bug* one
penny, neither was there any due
upon that account he Demanded, yet
for Peace sake, rather then my hus-
band and friends should be any
longer disquieted about it, I would part
with some Money if it cannot be done
without, although my husband knows

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nothing

nothing of it, then Geo. Smith told me, he would take an opportunity, and speak with him, and he did not question but to make an end of the business with little Money, if any at all : This is the truth of the matter, to shew how far I was Concern'd therein.

*Even I can tell you all to
Eliz. Cater.*

*Collisg. d. 13. A line. New England
Job is not examined upon any account, but
An Account given by George Smith,
concerning the Money which Fra. Bugg
w^t deosfully obtained from him concern-
ing Samuel Cater.*

*T*here are to certify all into whose hands this may come; That whereas there was a difference long depending, made by Fra. Bug with Sam. Cater, about a Fine which the said Fra. Bug demanded of Sam. Cater, which he had not Freedome to pay him, looking upon his demand therein to be unjust; and I coming to Sam. Cutters house, as is by his Wife before mentioned, was willing out of true Love, which I had to them both, and for Peace sake, to concern my self about it, hoping to have made Peace betwixt them. A true Account of what pass'd betwixt my Cousin Fra. Bug and my self, is as followeth:

There being a Fair at a Town where my Cousin Fra. Bug Lives, to which I had an occasion to go; I took that opportunity to speak with him about that

that difference between him and *Sam. Cates*, where I desired it might be at an end, and he told *Me*, it might, if *Sam. Cates* pleased, for he counted he had Right to the Money he demanded of him, But I told him, I did believe he had no Right to it, neither by the Law of God nor Man : And besides, I told him, I did find that Friends are in General dissatisfied about thy demand in this matter, therefore I would be glad thou wouldest desist, and be at quiet, and not to Trouble *Sam. Cates* nor his Friends any further about it : To which he said, it is my Judgment, that I have a Right to the Money I demand of him : then in short I told him, I could be glad I could Perswade him to desist, and be at quiet in this Matter without any Money : But rather than the difference should continue betwixt *Sam. Cates* and *Him*, for Peace Sake, I would give him 5 Pounds, though I never have it of *Sam. Cates*, for he knows nothing of my Treating with thee at this time, but that would not do, then I offered him 7 Pounds 10 Shillings, but he was not willing to take it : Then I desired him to Consider of it, and Preceed no further about *Sam. Cates*, and he told me, he would meet me at Ely Fair about three Weeks hence, and if I and he could make an end of it, then we would. And when I was at Ely Fair selling of goods, he came to me, and asked if I had time to Treat about that I was speaking to him at his house lately, I told him my occasion was in selling of my goods, he told *Me* we shou'd soon have done about that concern: Then we went to an inn to Treat about it, and I told him still I would give 7 Pound 10 Shillings rather than the difference should continue between *Sam. Cates* and him, His Answer was, *Cousin*, I would have it all Tendered, for my Words Sake;

but thou shalt see, my ends is not for Money, I told him, I had not so much Money, I had noe above 5 Pound about me, Then he said, I might Borrow 10 Pound for half an Hour, or thereabouts, which Time would serve for a Tender, then I told him, Cosin, I can Borrow so much of a Tradesman in Town; to make thee a Tender, but if thou be minded to keep it all, I will not do it. Rather than I will give the whole 15 Pound, I will leave the Business as I found it. Then He said, He would have it all tendered, but said he, I will Promise thee I will not Pocket a Penny of it, Then I went and Borrowed 10 Pound and Tendered him the whole 15 Pound, and when he had it, he took it, and put it all into his Pocket, whereby he broke his promise made to me, before I tendered it, that he would not Pocket a Penny of it. Then after a little time I desired to have the 10 Pounds that I Borrowed to carry the Man it again whom I Borrowed it of for Half an Hour to make a Tender with, and which *Fran. Bug* said, it would be long enough to Borrow it for. Then he began to make Evasions, and said, he would have me let it alone till to Morrow Morning, and he would Treat with *Sam. Cates* about it, with the Money in his Pocket. And then he pull'd out a Paper, and said, if *Sam. Cates* would Signe that Paper, he should have the Money again, then I told him that was not our conclusion, for, said I, thou saidst nothing of this Paper to me before I tendered the Money, and when I had seen it, I told him, I did believe that *Sam. Cates* would not set his Hand to it, neither do I see any Reason he should, Then he told me, that to Morrow Morning, whether *S. Cates* would set his Hand to that Paper or not, he would Pay the 10 Pound where

where I Borrowed it, or leave it with a Friend in Ely to Pay him; and the 5. Pound to a Brother of Mine, as he went home, to whom I owed the Money, which he did not do, but contrary to his Promise kept all the Money to this day. This is a true Relation of this matter before Mentioned. Witness my Hand.

Geo. Smith.

Then after this came to be Spoke of abroad, and Friends came to hear of it, Friends desired us to be both at a Monthly Meeting, that they might know the certainty of it, how it was concerning the matter, so at a Monthly Meeting at Chatteris the 7. day of the 2d. Month 1680, Friends heard us both what we could say about this matter. And I gave them a true account of the Business, how he obtained this Money from Me, and the Meeting were satisfied, that he got it Unjustly. And made a Record in the Book to this effect, that *Geo. Smiths* simplicity was betray'd, and he ought to have his Money again.

Edward Firth's Testimony.

This is to satisfie all where this may come, that whereas *Fran. Bugg* hath made use of my Name, in a matter between his Cosin *George Smith* and him, wherein he saith, that I was a Witness for him against *George Smith*, which thing is not so, but

but I am a Witness for G. Smith against Fran. Bugg. And he to make a Cover for himself, would make void my Evidence against him, and through his Deceit, would turn it from himself. Now the matter is this that I witnessed at Chauris monthly Meeting that day that Friends had the hearing of them both, that I had spoken with the Man, that G. Smith had borrowed the Mony of, to make a Tender with to Fran. Bugg, and asked him if he did remember G. Smith's borrowing 10 Pound of him about such a time, and he said, Yes, and it was to make a tender of to some Body. Then it was asked him, if he could remember how long time he lent it him for ; he said, as near as he could remember, it was for about an hour. This was all that I was a Witness for at that Meeting, and whereby the Meeting was satisfied that the Mo-ny was borrowed by G. Smith but to make a bare Tender with, and not that

that G. Smith intended that Fran. Bugg should keep the Mony. Now the advantage that Fran. Bugg would take at this my evidence against G. Smith, is this , that G. Smith had said, and doth yet say, he borrowed the Mony for half an hour, and the Man he said, (as he Remembers) he lent it for about an hour ; which neither disproves G. Smith his Account, nor clears Fran. Bugg.

Witness my Hand

Edward Firth.

**4 Copy of a Letter sent by G. Smith
to Fran. Bugg.**

Cofin Fran. Bugg.

Having seen a large Paper of thine, which thou didst send to Friends of the 2d days Meeting in London, in which thou hast Revived the Old Business again, and therein hast abused Sam. Cates and my self, by Misrepresenting the Business concerning the matter wherein I was concerned for Sam. Cates as formerly thou usedst to do. And thy Reviving

viving it is altogether contrary to the agreement which was made at the Quarterly Meeting in Hadenham the 10th Month 1680.

By which agreement, thou wert to cease from any further Controversy concerning this matter. At which time thou seemingly madest some shew of Repentance, for what thou hadst written and done against Sam. Carter and my self; as appeared by what thou saidst there to Friends that day, which begat some hopes in some Friends, that thou wouldest not enely be quiet from being any more contentious and troublesome to Friends and us, as thou hadst formerly been, for several years: But that also thou wouldest have Restored all the Money again, which thou through thy Subtilty and wicked craft obtained of me, and which thou in measure there confess'd in the Meeting, Saying, that thou didst believe that when I tendered thee the Money, I did expect thou wouldest have given it me again. Whereby thou therein cleared my Innocency, and manifested thy own Guilt, and Treacherous dealing with me in the matter. But now instead of answering the expectation of the Meeting, by returning the Money again, and making satisfaction for the wrong thou hast done, thou hast further Transgressed, and added sin to sin with a Witness. For before thou flattered'st, and through thy dissimulation wentest beyond me, and got the Money thereby, contrary to my Freedom and expectation, as thou thy self confess'dest in the Meeting. And now through thy dissimulation, hast abused the Quarterly Meeting, for when they told thee that thou art to return the Money again, that thou hadst so unjustly obtained from thy Cousin G. Smith; thou desired the Meeting to leave that to thee, for they did

did not know what was in thy Heart. Which words of thine, with thy Dissembling Confession and carriage then, caused the Meeting to leave the Repayment of the Mony to thee at that time ; telling thee, that they would not have thee think that they would forgive thee the Mony, or that they thought it was not due from thee, but did account that thou oughtest to pay it, otherwise it would become thy Burden if thou becamest not honest : But instead of paying the Mony, and making satisfaction for the wrong thou hast done, thou art of late sending thy wicked and malicious Papers abroad, to City and Country, in which thou again abusest *Samuel Cates*, that is the sufferer and Me, whom thou so unjustly betrayed in this manner, whereby thou endeavoured to take away our good Names and Reputations amongst Men. Oh Cosin, Blush, and now let Shame cover thy Face, what? do so Treacherously by Me, as thou hast done in this matter ; and abused Me besides ! But I know my self clear of thy Lies and Slanders, and so I shall make it appear to thy Shame, if thou hast any tenderness left in thee. Thou revilest and speakest evil of *G. F.* and *G. W.* and *S. G.* and others.

But I tell thee, that if I knew so much against them as I do of thee, I should not only turn my Back upon them, but also declare against them, as I shall against thee, and Manifest thy deceit. But I have cause to believe better things of them all. And for *Sam. Cates*, whom thou so much abusest, I know his conversation hath been such among us, as becomes a Man that fears God, that it is not thy Lies that can hurt him, for he hath a Witness in our Consciences, for his Faithful Service, and up-

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upright Conversation among us. And now seeing thou wilt be not quiet, but hast set the old business on Foot again, between thee and *Sam. Carter* and my self, about which thou hast given uncertain reports. Now for the preventing all mistakes, that the Truth may be known, I have given a true account of the business, so far as I have been concerned with thee in the matter, how unjustly thou obtained the Money from *Me*, and as unjustly keepest it to this day. And of thy wickedly perverting and wresting my words and true-intention in my Letter which I sent thee, soon after thou hadst defrauded me of my Money, which was in answer to a Letter, which thou sentest *Me*, which was like thy words and actions, when thou gottest the Money of *Me*, in which thou endeavourst to excuse thy self, and cover thy deceit, and wouldst have had *Me* excuse thee to *Sam. Carter* and his Wife, and have made some deceitful cover for thee, and not have told them the plain Truth as it was, which thing I abhor to do. And I praise God, Truth teaches *Me* better things than to Lie, and make deceitful covers, either for my self or thee; Though thou Wickedly and Falsly insinuatest in this thy scandalous and abuseful Paper, as if I was necessitated to give forth such a report, as was not true, to get my Money again of *Sam. Carter*, which thou hadst deceitfully obtained from *Me*, which insinuation and equivocation of thine is as wickedly unjust, as the Action and deceitful work was before, and altogether untrue; for I never had any trouble to obtain my Money again of *Sam. Carter*, though I do confess, if He nor his Wife would not have given it *Me*, I must have lost it, neither could I have laid that blame upon

upon them, that is just upon thee, who betrayed Me out of my Money ; for *Sam. Cates* knew nothing of it, when I went about it, and his Wife but little : And it was near Four weeks after thou hadst got the Money before I spoke one word of it to *Sam. Cates* or his Wife. For indeed, I was ashamed to tell them, how I was betrayed by thee, but when I did tell them, it was with much regret and trouble , that of one so near related to Me, and whom I had once looked upon to be before Me in the Truth, and had a great love for, both as a Friend and Kinsman, I must now tell so bad a Story, if I told the whole Truth, which I found my self bound in Conscience to do, otherwise I had been a partaker with thee in thy wicked deed. So when I had told them the whole Truth of the matter from the beginning, then *Sam. Cates* said to Me, thou hast fallen into the Hands of a deceitful Man, who by his subtlety hath betrayed thee. But now thou shall see, there is a difference between one that makes profession of the Truth, and lives out of it, and them that desire with their whole Heart to obey it, and do things answerable thereto. For seeing thou out of tenderness and true love to Me and my Wife, and also to him, (though he has abused thy love) didst concern thy self thus in this matter, thinking to have peace, and thereby hast lost thy Money, I will pay thee it all again. So all the whole 15 Pound he did willingly pay, with the 3 Shillings also, which thou tookest for use of the 10 Pound (which I borrowed but for half an hour,) and thou keepest it, and caused Me to give thee Bond for it for 3 Months, with 3 Shillings use for it, or else I could not have paid the Man his Money again, which I borrowed.

Borrowed to make a Tender of to thee, and promised he should have his own Money again in half an hour. All which proceedings of thine, I have given a true account, and let the Reader judge, into whose Hands it may come, whether thou hast done like a Man that pretends so much to Christian Liberty and Honesty ; or indeed like a Man that hath common Honesty ; or rather in this matter, art a shame to both. For which I can truly say, I am grieved to see and know, and could have been glad at my Heart, if thou hadst never given me this cause thus to write of thee, neither do I believe I should, what ever I had suffered by thee, were there not a true concern of Conscience upon Me for the clearing of Truth, and the satisfying of all that desires the certain knowledge of this matter, that so the Innocent may not be blamed, and all mistakes may be prevented. And now I do yet say, what canst thou think of Me ? I could be truly glad and I am sure, my Heart would greatly rejoice in it, if yet thou mayest come to true Repentance of these things of which thou standest guilty, and which the Enemy of thy Soul hath led thee into, without which thou canst never have true Peace with God.

*Which is all at present from thy grieved
and Abused Kinsman.*

George Smith.

Fran.

Francis Bugg,

I Having lately received a Paper of thine, sent by thee to G. Whitehead, and the rest of the Second days Meeting in London, a Copy of the same thou says thou sent to me, and I returned it to thee back without opening it, and I am glad I did so; for thereby all may see that comes to understand it, that this old Controversie is on foot again between Geo. Smith, my self, and thee, and also it will appear who is the cause thereof, and that it is not me nor Geo. Smith, but thy selfe, that hast revived it again, contrary to thy promise and engagement made to the Quarterly Meeting at Hadham, the 10th Month 1680. Where thou made agreement with the Meeting, that from that day all differences betwixt thee and Me, and thy Comr Geo. Smith, should cease, and all Papers by all parties relating to the said difference, to be brought to Fly Prison, the first of the 11th Month 1680, and there to be burnt, wherunto accordingly thou camest to Me, and brought a great bundle of writings, and further laid, that there was all that was in thy Hands so far as thou knew, that thou hadst written about that Controversie, which thou there burnt, and withal promised, that if thou didst find any more, thou wouldest burn them, and that also where there was any in any friends Hands that thou knewest of, thou wouldest write to them to do the same, and as to any thing of that Controversie that had been between us, concerning the fine and all other matters, should be fully ended

and done withall, according to the agreement and thy promise to the Quarterly Meeting, which promise thou made before two witnesses then and there. But now contrary to thy engagement made also before so many faithful Friends, without any regard to thy word, like a man that neither Regards Truth nor Honesty, thou hast in the aforesaid Paper abused us again, as formerly thou use to do, before the said promise at that Meeting to be quiet, without any provocation given thee either by G. Smith or my self that I know of, although we have had cause enough given us by thee, First in thy not answering the expectation of the Meeting, which did believe thou wouldst have Paid the Money again, which thou obtained so unjustly from thy Cosin Geo. Smith, as several friends that came from the Meeting told me they did believe thou would, and that it was the sense of the Meeting, that thou oughtest to do it. And Secondly, when thou broughtest forth thy envious Book in Print, so stuffed with Lies and ungodly Suggestions and Reflections, against several Honest and Faithful Men, who truly fear God, and are Serviceable in their Places wherein God hath set them. And whom thou didst account such, before the Enemy of thy Soul filled thy Heart with envy against the People of God, but thy end will be according to thy work if thou repented not; and also thou layes in thy aforesaid Paper, that I was Conscious to my self of Guilt, (as thou supposes,) and therefore I would not open thy Paper, but sent it to thee without looking in it, which supposition of thine is as false as it is wicked, for I could not be Conscious of Guilt, knowing not what was in it, neither had I ever done thee any wrong, but have suffered much wrong by thee,

as I shall make appear before I have done with thee, seeing thou hast broken thy promise again, made both in Publick and also to Private Persons, of being quiet with us, and art become a common Enemy to the People of God, and a false Informer against them. And having detected thy folly in supposing Me Guilty, of thou knowest not what; because I did not bestow looking into thy abusive Letter. Now I shall tell thee the reason why I did not unseal it to look into it, I being truly sensible of thy restless state and Condition, and how far thou art fallen and degenerated from the pure Divine Principle of Love and Life, wherein my fellowship stands with the Children and Servants of God, I did not believe that there was any thing in it that would Minister any Comfort unto Me, but on the contrary, as it doth appear, now through thy restless attempts its come to my Hand, and I give thee to know that well knowing my own Innocency in matters whereof thou suggest evil against Me, in which I have true Peace with the Lord, I should have been silent in making any reply thereunto, until God that made thee stops thy Mouth, and makes thy folly Manifest to all Men, as he hath made it Manifest unto Me several years since, were it not for the sake of them that desire a certain knowledge of the Truth of these things, whereof there goes uncertain reports abroad, that so such may know the plain Truth of the manner of thy dealings with Me in that matter, which thou so long hast been quarrelling with Me about. A plain Narrative of the whole matter I do now intend to give forth, and leave it to the witness of God in all People to judge, who hath done, or who hath suffered.

fered the wrong either thee or I in this matter. Thou
 also saidst in thy Paper, thy Cosin G. Smith, as my
 Wife's agent, made the restitution for the Fine.
 Now as to that thy Cosin G. Smith is able to give
 account what he did in that Case, and I believe
 will. But if it be as thou sayes, what is the
 matter then? that thou still quarrellest with Me about
 the same thing again, for when Restitution is
 made; Controversie amongst Honest Men use to
 be at an end. But Francis, its to be feared that
 the Restitution thou got by thy Colin G. Smith
 thou didst not come by it fairly, but like a Crafty
deceitful Man, without regard to Truth or Honesty,
 went beyond the Money, and Trapand him out of
 his Money, as will be made appear, and now thou
haft thus unjustly got that 15 Pound from thy
 Colin, thou art uneasy with it, for thy own Con-
 science (although thou hast taken this Liberty to
 do so wickedly) cannot be at ease with it, neither is
 it possible thou shouldest; thy proceedings have
been for thiault and unrighteous, from the first be-
 ginning of thy meddling with Me, unto this day;
 And the first step thou set wrong in this matter,
 which thou so long hast abused Me about, was
when thou turned informer against Me, and told
 the Officers and Informers my Name in the Meet-
 ing, which I might have done my self, whow
 hadst not been so forward to have told them; and
 thereby prevented them of asking Me, for it
 was ever my practice so to do, when I have been
 in the like danger of sluttting.
 And it is well known to Friends where I have
 travelled, and which is also well known to thee.
 And as that was wrong, so was every step thou
 hast set since, about getting Money of Me for thy
 work,

G. Sm.

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work, and now thou hast got this Money of mine
as unjustly as ever any Informer did, that I ever
heard of, except thy Brother ~~Judas~~, who betray-
ed Christ Jesus for Money, who after He had sent
it, Torment and Trouble was his Portion, as his
end Manifested, and I wish thou mayest repent
of this thy ungodly work thou art in, before it be
too late, for thou must never expect true Peace
in this unrighteous work of Darkness, which thou
hast of late followed.

And now thou art writing to ~~Me~~ again, to
have another Arbitration, when G. S. nor I never
wrote word to thee since the time thou speakest
of its being ended. But ~~From~~ I had Arbitrations
enough with thee about this matter, yea to mor-
row, except thou wouldest have been truer to
thy promises and engagements then thou hast been,
as I shall make appear to thy shame in a Narr-
ative of the business. Neither shall I trouble friends
nor my self any more with thee in that kind, and
whereas thou sayest in thy Paper, if another Ar-
bitration I will not admit of, then thou wouldest
have Me to Sign a Paper which thou hast sent
to which I answer, that I have learned better things
of Christ since I believed in his Name, who saith
That not one Sparrow falleth to the Ground without
our Fathers Providence, and that the very Hairs of
our Heads are Numbered. Then so joynt with
thee to make Laws and impositions to bind the Con-
sciences of my Brethren to servitude, will, who
hath turned from the Faith, which stands in the Power
of God, as it appears by this thy new invented
Cannon, that thou hast here Contrived, whereby
it appears that when thou goest to a Meeting
where there's a Friend that Ministers, thou darest

not trust God , whether he will suffer the En-
 emies of his truth and People to lay a Fine upon
 thee for thy Testimony , or not , for thou wilc
 make a provision to save thy self if thou can,
 by imposing upon Ministering Friends, to tell their
 Names and Habitations to Informers, whether they
 be asked or not, and what is this but to lay a
 Yoke where God hath laid none, and to Limit
 his Servants and Messengers, on whom he lays a
 true necessity at such times, to declare and speak
 as he moves by his Power, and gives them utter-
 ance by his Holy Spirit, and not to speak as Man
 Teacheth, but as the Holy Ghost Teacheth, on
 such thou wouldest lay a Bond that they must leave
 speaking (as being moved by the Lord) and speak
 as Francis Bugg hath prescribed , or else they
 must be Noted as Transgressors of Francis Bugg's
 new rule , which He hath prescribed without
 sujection to, which nothing will satisfie thee as it
 appears by this thy unrighteouness work against Me, for
 although thou pretends, that is, the Friends in the
 Ministry do not tell their Names, yet if they will
 make satisfaction it shall serve. But it is not so,
 for thou says in thy Paper, that my Wife by G. S.
 hath made that Restitution , what is the matter
 then that thou art so disquiet with Me, was it
 not enough for Me to loole 15 Pound and 2 Shil-
 lings by thee, who never was Penny the better
 by thee in my life, but wronged by thee before
 that, both by Word and Deed, but still I must
 be thy object to vent thy wicked Poyson at. What
 will nothing do except Conformity to thy new
 Orders, which is of thy own inventing, and that
 Unscriptural too, no where spoken of, neither in
 the Old nor yet New-Testament , nor practised by
 Christ

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Christ nor his Apostles. This Order I do not find to be Apostolical.

Now this new invented prescription which thou hast sent to Me to subscribe, I have here set down in thy own words as followeth.

Memorandum, I S. Carter, do hereby Testifie; that it is my Judg-
ment, that all Friends in the Ministry
where they are Strangers, ought to tell
their Names and Habitations upon the
apparent sight of Informers coming in-
to a Meeting, taking Friends Names
in Writing or otherwise, in Order
to convict the Meeting, that so we all
may stand in the like suffering Capa-
city; or if any have not Freedom thus
to do, that then they ought to make
satisfaction to such who suffers for
them, through their Concealing their
Names and Habitations. And that
such as refuse to perform his or their
Place in either of these two particulars,
ought from thence forth to be Reputed
blame-worthy, and Noted as such.

Witness my Hand.

D 4

Now

Now this is the Canon (or Order) that F. B.
hath contrived, and which he tells Me, if I will
Signe, I shall have all my Money again which He
doth unjustly detain from Me. Which, invented
Order of his, I do in truth say, that for Conscience
sake I cannot nor dare not subscribe, although I
for refusing do loose all my 15 Pound which He
hath gotten into his Hand for these Reasons following.
Firstly, it is a deadly Judgment that all Friends
to the Ministry are bound, without being asked,
to tell Informers their Names and Habitations,
being not thereunto required by the Lord, whose
mind thou then hast, being Ministering in the power
of Christ Jesus, whose word they are to declare
Faithfully, and not their own nor F. B.'s. Secondly,
it is a deadly Judgment that all Friends that Ministers
in the Name and Power of the Lord, be to be
lost to do in that, as in their Faith and Freedom
they shall see Meet, they will answer it to God,
and are not to be Limited by F. Bugg, nor any
other what soe ever, nor what answer soe make,
when Informers and Persecuters come into a Meet-
ing where they are Ministering. Thirdly, I do be-
lieve that this new invented Order of F. Bugg's
tends to the exercising Rule and Lordship over
the Faith and Consciences of our Bretheren, and
therefore I cannot let my Hand to it. Fourthly, I
do account it a low and base thing of F. Bugg,
to make such a Law, and to proffer Me 15 Pound
to make Me his Proselite, or to be an Abettor of
his evill Intentions; a thing altogether out of trado,
and contrary to the Ancient practice thereof, for
Friends to make or to be made Proselites for the love
of Money, and I should Sin if I should condescend
to his desires therein, and therefore I deny to do it.

Fifthly

Fiftily, I do know the 15. Pound that *Fran. Bogg* pretends so freely to give Me, if I will signe his new Invented Order, he hath wrongfully, by deceipt, got into his Hand of my Money, for which he promises this new Order, and Imposes upon Me to Signe to keep Me out of the Money, as it appears if I did not Signe it. And if I did Signe it, to make a Deceitful cover for this his unjuic Practice, and Deceitful Dealing with his Colleague *Smith*, which I have no freedom to do, although he keeps Me still without my Money.

And now I Query of *Fran. Bogg* and his Abettors, if any the have, setting him against new Orders, and all Impositions as he pretends, which have no footing in the Scriptures: Why I should nothave my 150. Pound and 3. Shillings again setting, I cannot for Conscience sake Subscribe this his new Invented Order, that he hath prescribed for Me to Signe, and which I do say (as before) I have had freedom to do, for the aforesaid promised rewards: And whether *Fran. Bogg* does not appear a Peccatuer of tender Conscience, contrary to what He pretends, if he keeps my Money, because it have not freedom to subscribe to this his new Rule in w-

And thou sole selfe his beare & comfessing of thy
sincident, that is, either to Signe this Order of mine or
a new Arbitration, thou then askest Me what will
Please Me, And that I answer, there is nothing
will Please Me, but that which will be well Pleas-
ing to God, that is, for theses I truly Repent of thy
Lies and Deceitful Dealings, and acknowledging thy
unfairnesse, both to God and Man, and making
Satisfaction for the wrong thou hast done. This is
that which I expect, and thou must do it before
thou canst come to have Peace with God, and
true

true Unity with his People ; run whether thou
wilt, and climbe as High as thou can'st, the Hand
of the Lord will find thee out, and His Power will
bring thee down, as he did the Angels of Old
who kept not their first Estate, but lost their own
Habitations, which the Lord hath reserved in ever-
lasting Chains of darknes, unto the Judgment of
the great day, such the Apostle calls raging
Waves of the Sea, showing out their own shame,
wandering Stars unto whom is reserved blackness
and darknes for ever. Now From notwithstanding
all thy Malice that thou hast shewn against Me, and
wrong thou hast done Me, both by word and deed,
I could be glad I could perceive that there were so
much regard by thee to the Light of Christ Jesus,
that thou mightest come thereby to see how near
 thou dwells to these fallen Angels, and how much
thy state and condition now resembles theirs, for thou
hast left thy Peaceable Habitation in the truth
which the People of God enjoys, and thy Life is
now in strife and contention, as appears by the
Fruit thou brings forth. Thou art gone from the
Lost that thinks no evil, into hatred and strife, in
which thou makst and inventest all the evil thou
canst against the Servants of the Lord, as is mani-
fested by the Fruits thou hast brought forth. How
hast thou been Inventing Lies and Slanders, not
only against Me, but many more of the Servants of
the Lord, whereby thou Foamest out thy Shame,
for its a Shame for a man to tell Lies and break Pro-
mises from time to time, as thou hast done, both
before God and honest Men. And he that lives in the
Sence of God dare not do it, but they who depart
from the true fear and awe of God, what will they
not dare to do, as appears by this wicked Work of
thine.

thine, and also by thy Book, by which thy scoffing Rude Spirit is Manifest, and thy hard Heartedness against the People of God, whom now in thy Envy thou Endeavours to render them to be like the worst of Men, even such as formerly thou accounted good Men, and truly serviceable in the Church of Christ, who are the same still. But Envy hath blinded thy Eye, so that thou canst not see them in their Places, because thou hast lost the knowldg of thy own place, which thou shouldde have continued in, even in low humility before the Lord, to have still waited upon him for his Wisdom to have Guided thee, and to have felt his Power through the daily Cross, to Crucifie that Earthly wise comprehending part, in which thou comprehended the Truth in thy Head, but never came to enjoy the life of Truth in thy Heart and Soul, through the Death to thy own will, in which the unright will thou speakes and Actis like an evill unright Beast, whose Mouth God will stop in his owntime, to thy sorrow, without unfeigned Repentance.

And Francis thou tellis Me of giving Me a 5 Pound to Sign this Paper of thine, but where is the Liberty of Conscience thou Treats so much of in thy Book, Dedicated to Hen. North Knight?

Wherein thou pretendest that all ought to be left free to the Liberty of their Conscience, and not to be compell'd to any thing that they have not Freedom in themselves to do. But in this Paper thou art far otherwise minded, for thou speakes nothing of leaving Me to say Freedom in that matter of the 5 Pound. But I must either, contrary to my Freedom, set my Hand to that Paper that thou hast contrived, or else condescend to have another Arbitration about it, which I cannot do for

for the Reasons aforesaid; otherwise I must unavoidably lose my Money, which is far from saving Me to my Freedom, which in the aforesaid Book, thou pretendest all ought to be left unto. But *Frenes*, tell us, when thou makest answer, was the Dedicating of thy Book according to our Ancient principles which thou pretends to own, or did Friends, in the beginning, Deligate their Books in that mannes, or is it not rather the making of a Man that hath lost his Habitation in the power of Truth, and shewis creeping and flattering with Men of the World, and admiring Mens persons, because of advantage, as is spoken of in *Jude*, of them that fell from their first Habitation, and which thou hast given just cause to believe thou hast done. For although thou never were so much in Truth as I, you would have People believe, by aby affuming reapeare against them to treat about the Principles of Truth, as received by us in the beginning, which we held nevermore generally were conuincis of, yet thou hast knowne more of Truth then thou hast obeyed or lived in. And thou complaineist to H. N. of the mischiefe of impoſition amongst the *Quakers*, what Redress thou expected by complaining so. him, is best knowne to thy selfe, but what plaine imposicion could ever be committed by a Man when this new Order of things, which thou hath sent to Me, to have Me sent to Hand to, and with as much severitie as possible upon Me, on the Caparicye will afford thee to do. Whereby it doth and will appear to H. N. Knight and others, when they come to see what thou hast done, both before and also since thou wroght thy Book, that thou hast dissembled with them, and endeavoured to delude the World.

to make them believe shew are against imposing
new Ordinances and Prescriptions upon Conscience, when it is no such matter, as appears by
thy Practice. But Liberty to thy self to Lie and
Dishonorable, and abuse Honest Men, as is plainly
Manifested both by thy Book and thy aforesaid new
prescription; and thou art got to thy old accustomed
World of thine, in abusing Me with Suggesting,
that since I was a Preacher and a Sufferer, through
receiving Gifts and Rewards, I am become Rich,
but I never was accounted a Rich Man by others
until thou turned Insonmet against Me, and com-
manded me Pounds of Me unjustly for thy work.

And I not having Freedom to satisfie thy self,
just demands and Friends blameing thee for desir-
ing it, thou then begin to change thy Tale con-
cerning Me, thanwheras thou used to speak of
to whom thou pleased of my outward Condition,
below whar it was, so now ever since, hast spoke
of it at a large Rate, and what and canst thou have
in it, but to beget a belief in People that S. C. is a
Rich Man, that whereby thy Offence may seem
the less, lins that thou hast gotten 15. li. 3 s. of mine
for that which neither the Law of God nor Man
allows thee one penny. But truly, what I have as
to the outward, I came Honestly by, and I will
that thou haldest no more in thy possession then
thou canst, as truly and as justly by as I have
come by what I have, and then it would be better
for Me and mine by near so Pounds. And as to
what I have, is best known to my self, and I never
complained to thee nor any other of want, neither
hast thee or others ever heard me boast of what I
had in this World, but am well contented with
such things as I have, I praise the Lord for it, and

If thou couldest have been so, thou wouldest never have troubled Me and others so much as thou hast done, for that which is none of thy own. And again, *Fran.* thou Suggestest in the aforesaid Malevolent Paper of thine, as if since I was a Preacher and a sufferer, I am become Rich thereby, to that I answer, I have been a Preacher of Truth, according to my Measure, and a sufferer for the same, before thou knewest any thing of the Truth or Me either, in all which time its well known to God and to faithful Friends, both at Home and Abroad, my Conversation hath been without covering any thing that was other Mens, but have from time to time taken an Honest care for Me and mine, that we might not be Burdensome to any (as known to the Lord) and all Honest Friends, who hath known my Conversation longer then thou hast done, who can witness to the Truth of what I say in this matter, and therefore what such railing Rabble as thou sayest is little to Me, who hast forsaken the Truth, and art turned aside to Lies. And now in answer to thy unjust charge and Slander in this kind, I do say, that I was never enriched as to the things of this World, either by Preaching or Suffering in that manner as is by thee suggested, and I do say thy charge is false and Scandalous, and proceeds from a Lying Spirit, clear thy self as well as thou canst, and if thou thinkest thou canst prove the contrary by Honest Men then thy self, thou mayest go about it.

I ask no Favour at thy Hand, as thou knowest I have told thee before now, for I have Truth and the witness of a good Conscience on my side in these things whereof thou falsely accuses Me, wherefore I have true Peace. And now whereas thou aske-

if thou hadst no colour of right to the Money before mentioned, (which thou defrauded thy Com
G. S. in the Gaining of.) Answer, that will appear by the Narrative, whether thou hadst or not, to all that desire to know the certainty of that business, when they come to know the Truth as it is, and then I shall leave it to the witness of God in all their Conscience, to judge who hath done and acted like a Christian Quaker, or like an Honest Man, whether thee or I in this matter, wherein thou hast been so long troublesome to Me.

Which is all as present^z, but to let thee know, that I have given a full and true Narrative from the beginning,

*From him who is a Sufferer by
thee, as I am under the Envio-
rous Priests for the Testimony of
a good Conscience, in which I
have true Peace.*

Ely Prison the 3d. of October 1682.
the 8th Month 1682.

Samuel Carter.

POSTSCRIPT.

POSTSCRIPT.

Fran. Bogg, thou hast falsely insinuated, as if thy Colfin G. Smith had hard work to get his Mony again of Mr., notwithstanding Cadds thou thy Wife sent him, as thou told Mr. thy self: Which insinuation of thine is false, and thy Colfin G. S. will prove it so, and for thee to say, I told thee my Wife sent him, is a lie of thy own making, which thou hast put in to make out thy matter as thou wouldest have it, an evil thou art too much accustomed unto, for I never told thee so, but do well remember still what I said, which was, that I know nothing of G. S's. treating with thee, but my Wife did, as I understood after thou hadest got the Mony, as will appear in the Narrative, &c.

S. C.

POSTSCRIPT.

Fran.

S. Cates Letter to F. Bugg.

Thine I have received Dated the 8th of the forth Month, 1682. Wherein thou sayest thou didst not send thy other Letter before this for controverſie; nor to revive the old one: But *Fran.* that is falle and thy Letter and the use thou makes thereof proves the contrary to any that have ſeen or may ſee the ſame, for thou haſt not therein written to *Me* and thy *Cosin Geo. Smith* in order to make us ſatisfaction for the wrong thou haſt formerly done us, but thou haſt again therein abuſed us, and wrote lies to extuſe thy ſelf about the old concern; which is not a way to ſtop controverſie, but to increaſe it, and further, if thou haſtest been minded that it ſhould not haue been revived again, why didest thou ſend thy malicioſe Letter to *Geo. Whitehead* and to the 2d days Meeting in *London*, who ſee and are ſatiſhēd it was to revive the controverſie again; and again, why didest thou ſend the ſame Letter or a Copy of it to *Anne Duxbury*, letting her know thou haſtest ſent that Letter to *Mes*; and that I haſt ſent it back to thee again without opening of it; and ſhe ſayeth thou were mindeſt to make it publick, only ſhe accompanied ſhe had perfwaded thee to the contrary by ſomething ſhe had wrote to thee, and withall ſhee ſaid, that I haſt done well in that I did not looke into thy Letter; and thereby haue been stirred up to enter into further controverſie again with thee; ſo that ſhee as well as others that haue come to the ſight of thy Letter, do ſee that the tendency therof was, and is for controverſie: but

thou sayest thou Intends to Manifess Me to be a re-viver of the Old controversy, because thou believes I have spoke of it ; and that thou mayest have wherewith to accuse Me, thou like one of the Officers in the Star-Chamber (when in force) Queries of Me in thy Letter, whether at one time or other I have not spoke of it , since the agreement was made between the Quarterly Meeting and thee, sayest thou, if Sam. Carter have spoke of it, then the agreement of the Quarterly Meeting is broken, yet also sayest, thou knowest not that ever thou Covenanted or promised not to write a Letter to Me about it : to that I answer, if thou that wert at the Quarterly Meeting, and there made an agreement with the Meeting, and promised to cease from all Controversie , and that all the writing thou hadst writ about the Old Controversie in general, should be by thee brought to Ely Prison in the 11th Month following, and there be burnt which thou saidst thou didst, even all that were in thy Hand and what was in thy other Friends Hands, thou saidst thou wouldest send to them to do the like. Now (say I,) if thou were at the Quarterly Meeting and made the promise and agreement with them thy self, dost not look upon thy selfe bound by that Order or agreement, from writing to Me and others about the same Controversie again how comes it to pass, that I, who was not at the Meeting, could be bound by that Order and agreement not to speak of it.

For if Sam. Carter hath spoken of it, sayest thou the Order of the Quarterly Meeting is broken in his part; but I never saw any such agreement, this is strange Logick, yea, Confusion indeed, its like the rest of thy proceedings about and concerning the

this matter, and thou wilt have at hard work to prove this, as thou hast to prove that I refuted to tell my Name in Zaks Heath Meeting, which is false, and may be proved so. Thou also speaks as if the report of this Controversie was in London, Bristol, Hartford, Lincoln, &c. whereby thou wert abused and misrepresented: what then, if it were so that this business follows thee, and thy malicious Book, if thou hast done well in it, thou needs not be ashamed of it; but if thou hast done evil, why doest thou not make satisfaction, seeing thou pretends so much to be a Christian Quaker: But Francis, I am apt to believe, that not any have abused thee therein, ~~for who can speak worse of than thou deserves?~~ And besides, if it be spoken of in those places aforesaid, must it needs follow that it was through my speaking of it? was it not publick to the Nation? does not many Hunders know how unjustly thou demanded that Money of Me, and how restless thou wert to obtain it, & whence thou hadst got it in that deceitful manner of thy Cousin G. S. did not he give accompt thereof to the Monthly Meeting? and were not Friends satisfied that thou went beyond him, and gave him their judgment, that his simplicity was betrayed, and that he ought to have his Money again? and did not he give the same accompt again to the Quarterly Meetings, before Friends of five several Counties, and could this be a private business to be kept from being spoken of by Me? but I suppose thou thinks, I may have spoke of it to some body or other that might ask Me, if F. B. had paid Me, or G.S. the 15 L. 3 Shillings he gave so unjustly into his Hands, which the Meeting expected he would have returned again, as well as burn his writings? As

to that let Me know when thou writes again
 what thou wouldest have me to say about it; when
 I am asked, since I have no Freedom to tell you
 to cover thy deceits, and whereas thou offers
 shillings to returne Many Pounds to Shillings, I
 will accept it as a Token of thy condicelation
 which thou sayest, thou hast told some Friends
 and that thou wouldest give Me so much Money
 where Gifte To that I answer, I have neither
 nor Freedome to receive such Gifte as thoo do
 that which I do expect and desire to have is
 returning Me or thy Cousin G. S. that £5 Pounds
 Shilling, which has so unjustly obtaind from me
 and whereunto I have a just right, and thou may
 keep thy Gifte for them that will accept of them
 for I desire nothing else but my owne neither do
 I receive it, but gain my own: and also thy con
 passing Me to the Pharisees, who lay Heavie
 debts upon the Peoples Goods: but one being
 Scandars, and hard and ungodly Speeches which
 thou must give an account to the Lord: sur
 isteth now to the Lord and to Faithful Friends
 thy Iniquity, both in that land and other things
 whereto thou hast unjustly accused Me, and other
 Friends, who truly fears God, and are clean and
 honest, in the sight of God, of those things, they
 charged them with, for which thou hast a
 Cup to Drinck at the Lords Hand, who will
 acquit the workers of iniquity, who sin against
 light in their own Consciences, as thou hast
 for several years.

This is all at present, from him who desires
 Repentance before Men, by his Eyes:
 at Ely Prison the 23rd of the Month of March
 A. D. 1682. is Now as before be
 Samuel Cat

~~to F. Bugg, whoe you will see~~
Sam. Carter's Letter to F. Bugg,
the 26th of the 10th Month,
1682.

This is to let thee know, that if thou wilt not make thy Gofin G. Smith and my self satisfaction for the wrong thou hast done us, both by word and deed, and also call in thy wicked Book, which thou hast caused to be Printed, in which thou hast belied, abused, and misrepresented Friends to the World, then we shall make thy ungodly Accounts, and fraudulent proceedings more Manifest then ever we thought to have done, whereof we have a Narrative ready for the Press, but if thou wilt call in thy Book, and as Publickly own thy Condemnation, as thou hast given the offence, and thereby clear Friends of the Reproaches thou hast cast upon them, then we shall stop any further proceedings

against thee in this matter : To this
I desire thy speedy answer.

From him who hath long been
much wronged and Abused by them,

Samuel Cater.

F. B. this Sam. Cater desired should
be given thee, desiring thy present
answer.

J. B.

Samuel Cater,

This day I received thine, Dated
the 26th of the 10th Month, and
am not sensible,

(a) Nor sensible. No, (a) that I have
for decitfulness of Sin,
Lying and Evilhood, do wronged thee or
produce Hardness, and my Colsin G. S.
Blindnes.

neither hast thou
therein said, wherein I have, so that
in answer, I dare say, if either of you
can

can make it appear, wherein I have wronged either of you, I will readily make you, or either of you satisfaction; but if thou mean the Mony that my Cousin G. Smith paid me, as thy Wifes Messenger, (b)

or Ambassador, in sa-
tisfaction for the Fine
I suffered for thee,

Anno. 1675. And art not willing to stand by the Agreement made at a Quarterly Meeting in Hadenham, the first of the 10th Month 1680. and then Recorded in their Quarterly Book, that *All Controversie betwixt thee, G. S.*

& myself should cease. (c) I say,
if thou art not willing to stand
to the said agree-
ment, but

find thy self un-
easie under it,

I will, as I wrote thee
word in my Letter, dated the 10th
of the 6th Month 1682. very willing-

(b) G. S. had no
Message from her, to
pay the 15 Pounds.

(c) That ~~was~~ probably in
hopes of thy amendment and
making satisfaction for the
wrong done, but instead there-
of, hast not thou begun and
renewed the Controversie a-
gainst Sam. Carter.

ly consent and agree, that thou shall have a hearing *De Novo* by Persons

indifferently (d)

Chosen by us both, viz. each others, 4, 6, 10, or 12 Persons, and be bound again to stand to

their award, &c. And as for the calling in my Book; this I am willing to let the know: That on condition, the Orders upon Record in our 7th Book, which say, that for the time to come, no Marriages are to be either suffered or permitted, (meaning amongst us) except the Parties, both Man and Woman, Publish their Intentions twice before the Mens Meeting, and

(e) That was, that both might be concerned in a Godly care to see things clear and to prevent disorder and Scandal wher in them is.

twice (e) before the Womens Meeting, they being (thou knowest) distinct and apart each from others, and the

the Record against J. A. (f) for not taking his Wife according to the advice of Friends; he raced out, and made void, that so those that have Freedome to publish according to the said Orders (g) may, and those that are otherwise minded, may be left to their Freedom, and also the Book Intituled, *The Accuser, and others, against William Rogers,* he called in, (h) I say, on condi-

(f) Which was because of his irregular proceeding in Publishing his intention in the Womans absence, to the Mens Meeting, and that but once, and refusing to bring her to the next Meeting, as desired by Friends for example and satisfaction, as Friends had no Union with his Irregularity, it seems he had not Union with them, First, in that Orderly Method of both Persons Publishing their Intentions twice before the time of Marriage.

(g) Why should they then be Raced out, if a Freedom be granted to proceed according to them, what evil or error is in them simply considered, as Reason to Race them out, or wouldest thou not have those Records Raced out that thou mayest make new ones, and Rule in thy loose concited Spirit?

(h) No Reason nor Justice in that proposition, we allow no such bargain. Those Books against Wil. Rogers, were occasioned by his, which was first; and ought to be called in, therefore thou art an unjust Judge and Partial-
tion

sion that these things may be done, I am willing to call in mine, and shall be willing to use any Christian means for a thorough Reconciliation and healing

(i) How canst thou be
any fit Instrument for such
a Christian-work, who
art in a Spirit of discord
and Enmity thy self?

(i) But whereas thou seems to threaten me with a further Pub-

lication of a Narrative, &c. It doth not frighten me, neither do I think it would have been thus long detained from publishing in Charity or good will to

(k) If S. C were so Conscious, by the same reason he would not publish a Narrative at all; therefore his Publication of a Narrative proves thee Guilty of presumption and false Judgment in this matter.

me, hadst not thee been Conscious (k) to thy self, that the Publication thereof would have been a further means to have unmasked

thee and such as thee art: This is my fence, and as speedy an answer as I can well give thee who am thy well-wishing (though much abused) Friend,

Francis Bugg.

Joshua Bangs Letter to F. B.

I Sent F. B. a few Lines, to let him know, that if he had any thing to offer in his own defence, &c. I gave him time to do it, whereupon he returned me a great Letter, to which I have given something in answer, which is as follows.

F. B. thy great Letter Received, which is in Vindication of thy receiving the 5*l.* of Justice Shelly which the Widow Root said, was part of the 15*l.* thou wert Fined for S. Carter, and withal could not believe that thou hadst taken 15*l.* of G.S. and that is it Edw. Swanton says, that Justice Shelly told him, that 5*l.* of the 15*l.* was returned again to thee, forasmuch as but 10*l.* could be Levied upon one Person for the offence of any other Person, according to the words of the Statute : But in thy introduction thou endeavourest to Invalidate what he can say about it, by saying, he was an *Informer*, yes, he was an *Informer*, and had 40*s.* for so doing, but did not Pocket one penny of it, but if being an *Informer* formerly, or violating Obligations, excludes a Man being believed in any cause, who shall

shall believe F. B. in his own cause, for
was not F. B. an *Informer* against S. C. in
that *Laken Head Meeting*? And hath he
not got 5*l.* more then what he could
be justly Fined for S. C. according to
the Statute, for the Act says, (speaking
of one Person, being Fined for ano-
thers Offence,) that it shall be at the
discretion of the said Justice I. Justices
or chief Magistrate respectively, so
as the same to be Levied on any one
Person, in case of the Poverty of o-
ther offenders amount not in the whole
to above the Sum of 10*l.* And again,
provided always, and be it enacted by
the Authority aforesaid, that no Person
shall by any clause of this Act, be li-
able to pay above 10*l.* for any one Meeting
in regard of the Poverty of any one Person
or Persons. What can be Plainer then this,
but in Contradiction hereunto, says F.B.
Justice *Sherly*, and his other Counsellors
told him, that for neglect of the Speaker,
a Preachers declaring his Name and Habi-
tation, one Person may be Fined 15 or
20*l.* for his offence, or to this Effect.

Francis, Justice *Sherly* was a Man I had
no acquaintance with, but I have heard
he was a Judicious understanding Man
and

and I much question whether he spoke to
that purpose, but rather take it to be of thy
own Hatchinge; yet since Justice *Sleath* is
Dead, if thy other Counsellor be alive, let
him give his Reasons under his Handg^t
with his Name to it, that we may know
where to find him; for the time is coming
thou wilt stand in need of the Assistance
of such a Counsellor, that can make lies
seem true, bring something out of nothing,
and make a foul falso Cause look fairly.
And what I have said, is not to Vindicate
or commend *Edw. Swanson* wherein he
hath done amiss; nor yet condemn *P. B.*
for well-doing, neither do I know whe-
ther there will be any necessity to make
use of his Certificate, in Order to Mani-
fest thy deceit, since thou hast confessed
so much; but if there be, because the Statute
Backs what he Certifies, the Justice
said, it will be as credible as any thing,
thou and thy Counsellor can say, which is
plainly Contradict^s the Statute. And
now, since thou hast done as thou hast,
how esch^t thou Escape the just imputati-
on of Folly, or Knavery? Thou mentionest
much charge and toll thou hast been at
thy Journeys and otherwise, whose fault
was that? Oh! but thou hast a simb^t both
coifly

turn

turn for that too, because thou couldest not have Arbitrators indifferently chosen, or to that effect: IQuery, were they not such as thou acceptedst? And didst thou not engage to stand to their Award? Nay further, didst thou not say, after thou knewst their Award, that thou wouldest sit down by it, or stir no further in it, or to that purpose. But to return, notwithstanding all thou canst say for thy self, I take notice what the *Widow Root* said of thee, and how confident she was of thy Honesty, that thou wouldest not take 15/. having 5/. returned thee again, see how some honest Friends are betrayed into a conceitfulness of thy Honesty; so smooth and subtle have thy carriage been. I have also perused the Act, to find what colourable pretence thy Counsellor can have to say, that 15/- or 20/- may be Levied upon any one Person for the Preacher not declaring his Name and Habitation, and the Act is worded thus; and if the said Preacher or Teacher so convicted, be a stranger, and his Name and Habitation not known, or is fled and cannot be found, or in the Judgment of the Justice, Justices or chief Magistrate, before whom he shall be convicted, shall be thought unable to pay the sum, the said Justice,

Justice, Justices, or chief Magistrate respectively, are hereby empowered and required to Levy the same by Warrant as aforesaid, upon the Goods and Chattels of any such Persons, who shall be present at the said Conventicle, &c. Now had the word Persons been in the singular number, it had made something to the purpose; but Francis, thy covering I do think will be too scant to cover thy deceit, and I do believe it had been better for thee every way, that thou hadst not so earnestly hunted after S. C's. 154. But since thou hast gone so far in it, there is little hopes of any better Service in thy miscarriages, then that others may thereby beware that they enter not into the like Temptations, and so be caught in the same Snare.

At Hallywell-Row in
Mildenhall, the 13th
of the 1st M. 1689

Jofseus Bangs.

Edward

~~Edward Swanton's M 1681 to a lawful witness
of his handwriting to witness this writing.~~

**Edward Swanton's Certificate of F. B.'s
having 5l. of the 15l. Fine repayed
Him by the Justice.**

This may Certifie all whom it may concern, that
whereas Fran. Bugg of Mildenhall in the said
County, Avereth that he Paid 15 Pounds or above
for his being present at a Conventicle or Meeting
in Laken Heath some years last past, which I do be-
lieve to be true, but I do affirm, that Five Pounds of
the aforesaid Sum was Allowed and paid unto him
back again by Justice Shelly, or his order (as the
said Mr. Shelly Informed Me,) and this I am ready
to Testifie upon Oath at any time when by Lawful
Authority thereto called: Given under my hand this
Nineteenth day of January Anno Dom. 1682.

Laken-Heath in the County of
in Suffolk.

now of the
Year.

Reader, By this Certificate thou mayest see Fran.
Bugg hath received Five pound to himself, and Edw.
Swanton says, if he be so confident as to deny it,
notwithstanding what he hath herein given forth,
he can produce more if need require, to Affertain
the truth of it.

3 halfp. in the certifical
+ being compared w/
the original

(65.)

A Short Reply to Francis Bugg's Foul
Slander's cast upon me and his Cousin
George Smith, in his Book called the
Painted Harlot Stripped and Whipped,
Printed 1683. Wherein not only his
Folly, but also his bitter Envy, is dis-
covered against us and others, who never
gave him just cause so maliciously to
abuse us.

In this I take Notice of F. B.'s saying, that I wrote
to the Committee which was formerly headed
by G. S. and my self, after (saith he) he was exiled
by Friends at Hadenham, the First of the tenth
Month, 1680. Which saying of his is fallen and
his own Letter, Dated Augt. 10th 1682, plainly proves the contrary, and gives him the Lie;
For before he sent me that Letter, not soe nine
after, I never wrote a word nev'm nor any other
Man from the time of that Hadenham Meeting,
whereby to stirr up any thing of that Nature; nether
was I willing to have meddled with it any
more, and then he himself very well knew, notwithstanding
he durst faith; for when he sent me
that Letter Dated as before, wherein he did not
only invite me to begin again about the Contro-
versie which he said was ended; but in that Letter
used many Scurrillous words, whiche to Prejudice
me and G. S. thereto, as it plainly appeared
therby when we came to seee it; but I understand-
ing it came from him, I never opened it, but sent it
him back again, not being willing to concern my
self in any Controversie, which was also the cause

I had not intended to inform many parts of his former Book Intituled *The Christiana Liberata*, wherein he much abused me with the rest of Friends, in this Isle of Eng. and although I refuted his malice with his Book and Letters whereby he might have occasion to be Quarrelling with me again, But in the second Letter to London to Friends there that he had sent to me, and a Copy also thereof to Cambridge to A. D. did complained to her that he had sent me the like, and I would not Read it, who wrote to me and in her Letter, said And well in not opening F. B. Letter, whereby to enter into further Controversie with him and yet he is focke up the matter in his dubbis idle ridiculous work of his, that is to say his Reviled the Society of Friends, which is an abomination fallen at Truth is Truth; But after he had done sent his malicious Letters about, and sent them from London, whither he had sent in evgynie he had Reviled me and his Comittee. Soe againe so that his hard charges against us for breaking Covenant falle upon himself with his Slender and cunning of us to Revile the Patriots which will incur upon his own Head, for he broke the agreement made betweene him and the Meeting, and how shold falle for all that I was not thereto neither know anything of any such some Friends as he foun the Meeting and told me what was done, before Prince Saks, and out of respect I had to the Meeting, I was willing to condescend to Revile him abidingly it until he falle downe, when we came to see and hear how he had abused us again, both in the City and Country, we did therfore to give a true Narrative of the businesse, as it truly was and leave it to People to judge, Whether he hath wronged us, or we him; Seeing his restless

Spirit

(67)

Spirit would not let him be at quiet, which acoordingly did write to him to give him account thereto; as by the Narratives both most fully apparent unto us yeling Tolle and good man bed.

The next passage. He take Notice of, as how E. B. bath in effect Confessed himself guilty of going beyond his Cousin G. S. in getting the Many monies, and by his own Tongue and Pen he himself hath Confesseth him self to be guilty of going beyond his Cousin G. S. In getting the Many monies, and by his own Tongue and Pen he himself hath Confesseth him self to be guilty of going beyond his Cousin G. S. (Tracing about the Money he giveth G. S.) He pretended Trouble or else he was really Intributed in that Ed thought all he had taken a honeste tender, and who that, without any other tender, should have returned it. The Causse of E. B. giving just cause to believe that he hath yed him selfe guilty of taking more of this Money as G. S. hath given account therof also why shold E. B. himself say, (albeit filding himselfe to assist his selfe) cover for this his wark with Darknesse, for so might think that all he intended was having the Money as Tender, & altho a bad Tender, and that he would have returned it againe, which saying of E. B. gives ground to be leye that G. S. did somtyme cause so to think, from something that E. B. did say or promised to G. S. before his tendering him the Money as G. S. hath declared, for he is a scoll weak & Mahew no think of getting all the Money returned againe, without fund Grounds for it; but however, they that shall say, that E. B. giveth Money Recusidously, or by overreaching, or giving toward his next of kin man, whom he seemes to be much offendid with, accounting of the great malitius Reputation; But Mr. E. B. give his yerngithd Money what Name he pleaser, I know it is a way that is never used by such as are accounted honest, Morall,

Men; setting Christianity aside; which brings Men neither under no Act and Speak justly, uprightly, and truly; and to walk innocently both towards God and Men, but also Patiently to suffer Injuries; and to do good against Evil, however it is abominable in its place to do justice between Man and Man, which F. B. in this matter hath fallen far short of, as hath yet farther appear from his own words, as may be seen in page 26, his words here relate, (Speaking about the said Money, he saith) his Cousin G. S. I did promise (saith he) shortly after my return which I had more than Q. S. 1000. to return him, (Now, this F. B. offer of returning the said 70. was what about three years after he had received it of his Cousin G. S. and that was until he was severely Removed for his unfair dealing by Friends; and further, that he did not lose his Money as Suspecting him for this) so unjustly obtaining it). Therefore it may be very well accounted how F. B. came by that said 70. and saying he says himself therof, Do Did not Wallenwick profess it to him, then does it not follow that without question G. S. intended him the whole, thinking thereby to have pleased him in his wilful humour, and thinking as F. B. himself saith, that could have been pleased with a large sum of Money, and so had deserved the whole v. l. again; but seeing F. B. did not return it at all, according as he says, G. S. his thoughts might be that he would yet too keep the other half, which was by him never voluntarily professed him, let F. B. make what covers, and cause for less for himself, People that know what it is to Live uprightly, and to deal justly between Man and Man, will account this Deed of F. B.

(69)

F. B. so Spring from a Covetous and Over-teaching Mind, and a Deed that does not become such a Man as would be accounted a Christian Quaker, and one that hath taken upon him lately to complain of others, more honest and just than himself, as appears; But it had been well for F. B. if he had better spent this time which he now spends, in Silly, Scornful, Malicious and Princing against his ANCIENT Friends, and such whom he used to speak very well of before, the Enemy of his Soul thus filled him with Envy. It had been better (I say) for him to have waited upon God in Humility, to have been Inlike Beam cast out of his own Eye (as Christ saith), before he had so much concerned himself to pull the Mote out of another's Eye. But now mark, after F. B. had thus got this Money of his Cousin G. S., the next thing he endeavoured to do, was to quiet him that he might keep it, and to that end he first gave him a paper, as he himself saith, for me to sign, which he did. If I should sign he would Return all the Money again. But G. S. knowing that he had nothing to do with papers, nor the Money, which he had made him a tender of, seeing he never spoke of any such paper before the Money was tendered, Slighted the Paper, but prest hard upon him for the Money again, (as more at large appears in the Narrative,) that he might carry and Repay the 10 £, again to the Person of whom it was borrowed; But F. B. would not part with the Money, but desired him self of another way, to try to save the Sore which he had made in his Cousin's mind, by inducing the said Money from him, as himself saith (in Page the 3^d of his Book) to his Cousin G. S. after he had got the said £ 10.

(175)

his words are thicke, However to comfort him, I told him that Samuel had not lately sent him from London; and that he had taken so s. at one place when he went into Scotland, towards his charge, and another place on the account of his Ministry, and so Cousin said I, there is no stir but Samuel will be made notable. These are F. B. own words to G. S. (as he himself saith) But this will prove a Deceitful Curse and Cover as hereafter will appear.

F. B. in some other places in his Book, accounts THIS AS A GREAT EVIL, (betaking it for granted that T received this Money he upbraids the Witch) or else why is it so often spoken of in his Book, but it is not a greater Evil in him, to use it as in a malignant way to bewade G. S. to let him alone directly with this 190. he so unrighteously obtained from him, that so he might have the benefit of this Money which he blames me for Receiving, which is 190. he had thus obtained of G. S. He never offered voluntary but one half of it, then it must needs follow that he got the other half by Craft, and kept it against G. S. his Mind, which is doubtless a great Evil in the sight of God, and a just cause of the breach of Friendship and humane Society betwixt Man and Man, thus to do.

And whereas in page 46 F. B. speaks something there as if R. S. with some other Friends hath given his as their Judgment that S. C. Wife betrayed G. S. about this Money, which thing cannot stand with Truth nor sound Reason, for let it be considered whether it can be understood or believed by any man to be so much truth, seeing F. B. was the man that thus betrayed the Money of G. S. as is before mentioned, and S. C. and his Wife did

14

No 1
 to shew by his ~~way~~, for I have both Faith and
 Conscience on my side, and also a Testi-
 mony in the Mouths of Honest Friends, where I
 have been and Travelled, that I have not
 done any thing that would touch my self, by anything
 of that, that I truly professed the goods of Pro-
 phesy, which I did not, and I am sorry for it, and
 this was a small sum of money, worth of which I do not
 know, but I am sorry for it, and I do not know from this Master,
 what does he mean with this Rich Man,
 or any thing else, for I do not know what Good
 any have to him, or for any thing that he hath
 brought to him, so lowe as are all full of
 Envie, as he will say, any such as he says is,
 it is enough for him to believe it, howbeit any
 Rich Man can say what he will say, he tells People
 of that I have heard, for near threescore yeare
 he hath known me, and I perceive hath been
 watching over me with an Eye for somē time.
 What then is it that he says of the Sums of Money
 I have received in this time, whereby (he says)
 I am made a Rich Man? Why, says he, There
 Sums of money, I receaved all unnessefull gifts,
 but I am bound to say, that if I had received
 all the time sumes of G. S. (says, (which I say,
 I had not) the sume prouer is if he can), how much
 have I receaved, toward making me a Rich Man,
 when I had paid G. S. the rest, which he con-
 fesses he had of him, and which I paid again,
 unto no more then half of it was voluntary
 professed him by G. S. might not F. B. there-
 fore be ashamed, I am sure he would (if he were
 a Tender Hearted Man and feared God) of this
 his wicked work, who sometimes hath called
 me Frowner, and compares me to be like unto
 him.

1795

hireling Priests, who are known to Preach for Money; richer by the year, & for such a Sermon as they can get, and now tell the World of my Receiving w^{ch}. for near 10 years, for suffering Travelling (as he pretends) and Preaching; & might nor People have thought that I have had some great Galaxy (by such his Informations) for Preaching, for which I do say, that I never took pay, more nor less, directly or indirectly in my Life, but am wholly clear of this Malicious and Scandalous thing, both in the sight of God and Honest People, neither can I be proved in al though he hath so reproachfully insinuated it against me, except he or any other Man will on his account take the 3^d. I Received as part of the sum given by the last Will and Testament of J^r. M^r of Minot's Colony which I Received with other Friends according to the intent and desire of the Giver, which no Imperial and unjudicied Person will blame me for, but such as are Deceived with the Spirit of Envy, as F^r. Brabants Manifested himself to be both against me and others, that says he was our Book-keeper so many years, and sheweth had opportunity to know what was then done amongst us, how he so make that said 3^d. sum as big as he can, he hath brought it up several times in his Book, sometimes having I Received it as a Preacher, sometime as a Traveller and as a Traveller two Mill. it is all one 3^d. sum of which I never had any but 1^d.

Again he thinning in an interlined Note, Page 40. as if I knew, that the Wth Mr. Rich^r Bishop - Gave London - Much money and when he went, when (says he) was confirmed to break up House, being (as he informed) so much opposed

to the New Government
w^{ch} to 33rd inst^r

by me, and such as I am, as he hath degenerated
which I know nothing of that she would give out
Mouse-keeping upon any such Accusation, neither
was it her intention to do her, but if I could have
wished so, I durst not speak of such a thing he have
been there to have charged others in the same. I never
dared to say or shew that she or any retainers had
complaint of any such suppression. I well by my selfe
doe no wronges to any for the Village, and the sayng of all
the sufficient lande hundred with fewe men, plentiful
meadowes, I doone almes bestowed sufficiengly, like the
abbot of Bonkirk, and they were to Boston
Worrell, a bold foolish fellow, he saith he is not here
but about Ethel Brison his Tenant and what is his
they belies him, and he is al ready past Rofessor
much to his damage. But if this be wyl then haue
I by reason of thy dissiblitye compeling me to be
moued from my entangled suffering, to say almes well
the day in the time of his confinement, found
friends in the middest of his enemies; whom I haue
affained, and thererindnes to him, said I porke
the Lord to have pitiess me, I haue lost my
deare confinement, although it be to my enemies
greate which thou hast appized yonder wylle of the
rest, who was the rebelling god from me, and it may
not be the end of my suffering, by which thou haue
reuoled me, and still doone me wrong against me, but seemest
to be troublous to me, these may be but knowe my
and thy wile, till make thy foly manifest to all,
till the Lord putt me soon in stony Nether before
thee, while he appizes me, thou maist be ashamed,
now, I am farrre from thee, and I will say I did not
meane to do thee wrong, when I did discourse openly
undertakinges, whiche make a Noddy shalldy, being
grown Rowne with Douning land, now waning

proof

For lesse ob being
compared with the
originaall et w h
Shew the Nature of Ho

proof against me, makes thy appeal to my Neigh-
bours and to the Parson Priest, whether they have
got so much as I have, but what if some Neigh-
bours have gotten much more in this 30 years
time that I have kept House, yes some of them
have done, and some less, and others spent what
they have, what is that to the proof of thy charge
against me? And I have told thee before, I have
nothing but what I came honestly and justly by,
neither hath thou proved the contrary, and there-
fore there's none have cause to believe thee, nor
will, that are not Learned with that Spirite of
Envy that thou art in, whose reproaches are little
to me, knowing it is the Rortion of them that
fear God to go through good report and evil re-
port, as the Servants of God did before me.

Now whereas F. B. makes a great noise about
a Lawyer pleading in my Case, and calls me his
Client, I do say, I never spoke of him, neither
directly or indirectly employed Z. R. about the
said concern, whereof he so saith, and if the
said Z. R. did any thing in't, he did it of himself,
and not by any Order or Advice from me; and
that I have told E. B. before now, only he is minded
to fill up his filthy Book with something, although
it doth and will return to his own shame. Many
things more intent be spoken unto to impugn
his numerous lies and falsehoods, and his wild airy
scolding Spirite against my self and many others,
which at present I pass by, looking upon it not
worth the spending time about, nor questioning, for
impartial and undrained Readers will see that
more Malice then Matter stands w^t; as one lately
told me, who is not of our Society. Neither would
I too much Treat him in this Polly, lest f^t as the
wise

wise Man saith). I appear like him, neither would he almoſter tell he grows Proud in his own conceit. And having given Account of Translation in these things before I ſaw him, and now made ſome reply in short, to what I thought most needful in this, I shall commit my Innocent Cause to God and to his just judgments in the Conscience of all that Read both his and mine, to Judge in themselves who is in the wrong, or what can be hath thus to abufe me. And ſet a Friend to all that love Truth and Righteouſneſſe.

Samuel Cather.

At Springfield, New Haven, 1681.

Now the Controverſie Rightly confidered, A. B. may apply the Title of his Book on himself, and his Malicious Scourful Spirit of I.

George Smith's Return to R. B. A. Scandalous report of him in his Book insinuated,

The painted Harlot, &c.

Whereas I have lately seen the laid Book put into my hands by my Colleſon F. A. wherein he hath charged me as unmercifully as he can the Money before me naturally: For he hath taken two pds. out of a Lender of mine which I formerly lent him in Advance to one he ſent me, after he had the Money, wheran I much blamed him for his unmerciful and unfair dealings with me about the 15 shillings as I have given Account of. And now I

canst thou escape the
just Imputation of
Hollie or Knavery

(77)

find he hath taken out of that large Letter (which contained almost three sides of a Sheet of Paper) only two passages barely from what went before and followeth after, and which is explanatory to that which he hath recited, whereby his unfair and Falacious dealing is manifest, for by that way he makes my Letter seemingly speak what he would have it, and not what I intended, and is thereby apparent; and when he had done so, then he paraphrases upon it, and tells what lies he pleases, to abuse me. But God that knoweth the Secrets of all Hearts, knows how much he hath belied and abused me, and S. C. and his Wife thereby, in Page 38. He brings me in speaking in my Letter to him in this manner, viz; I am impugned to give an Account of this business, without I would have the loss of all the 15. Pounds aforesaid. And again, that I am necessitated now to give such a report, lest the Pariser command should think I was too much biased in joining with them. Thus far this hath Quoted me, by which two Passages he pretends as if I told S. C. and his Wife some false story of him to give my Money again, which is altogether false, and nothing true in it, neither will my words bear such a construction, in any Letter as he makes of them, if they be read or I have set them down, for his construction is entirely contrary to the intent of my mind, for my mind therein is to speak plainly and truly how he got the Money of me, as may be seen in my Letter, and for that end, that the Truth may be known, I have herunto annexed that part of my Letter, one of which he pretends to have taken them words, leaving out what made not for his turn, as may appear to all that reads it. The other large part I leave

T in any of my
 Copy of his
 Service book do — thy
 Day of judgment
 Chayt of us in
 Infarnall Dig
 Copy of his
 Service book do —
 thy Day of judgment
 Chayt of us in
 Infarnall Dig

have ouerfor Bigny, fakes and which I find ha
 medled with in his said Book and from his booke
 stolne many mon thond eysing over who
 haue written in his booke. In this booke
 has written vñ der wch booke did he do this
 and before ordene the Wordis of the Ester
 blawes vñ this booke. I haue written vñ this booke
 vñ drogh in his Verbatim. In this booke he haue
 wrote vñ this booke of such bad writing. But vñ this booke
 O **C**onfess thy Sins is to be Ex-
 mitted, I desire the Lord may
 give thee a true sight of thy sins, Hear
 that Scripture be fulfilled upon thee,
 where the Apostle says, the Love of
 Money is the Root of all Evil — whil
 some haue covetid after it, they haue
 fallen from the Faith, and haue Pier
 red themselves with many sorrows,
 and fallen into many dangerous and
 hurtfull things. thou seemes to be much
 offended because I speake of thy unju
 dging selfe, me in this chayre, indeed
 from thy selfe vñ yelde will be shamed to
 hear, þat reasõ so meane & remordis
 shet as I shet, and haue had so much
 Love for thee as I haue had, should

Unto the Judgement
 The great Day com
 the condicione of day

(78)

have so just a cause as thou hast given me, to give such a Report of thee as I am necessitated now to do for the clearing of my own Innocency, that so the Parties concerned, nor no others that hears of it, may think that I was too much biassed in joyning with thee in this matter, so that I am engaged to give an Account of the business as it is, without I would bare the loss of all this Money, to cover thy Damages, and how unreasonable that is, I leave to the honest to Judge, for thou knowest that the business does not end there, and I, and therefore it must be known, and besides I do not find Freedome to my self to cover such Damages as thou hast used in these matters, I perceive that thou hadst been concerced that I should have held my Tongue to have covered thee, and bore the Money my self for my good will, So no more at present but my hearty desire that thou may truly be

The Informer & the Just

pent and forsake all such Actions as
theſt are:

*And to Remain by Kingman
George Smith
Littleport the 2d. of the bollid Month
8th March, 1679.*

W^e Marcus Francis Bugg, hath fallen accouſed
Samuel Carter, &c. with Ḡm̄yngton 2d.
(when going on Truste Errand) that ſo
ſufficiently it deuineſt, that ſome time he
Commeſſed to Break up Elizab̄t^t. For which he
Quoing our Decaſed Mother, that, viz. Sam.
Carter Amons, that he Wedore More at the Seven
Stays with Bishopsgate London, hath obſerved
what I know, now we haue two ſons, (one of us
living with her, when she liued there,) do ſee
this to be an abuſive Forgery, and foul Detracſion
and Scandal, for we know of no ſuch thing of
our Decaſed Mother, nor never did hear ſo much
as the laſt complainſg thereof from her, and we are
certain ſhe did not leave her Shop upon any ſuch
Accouſes, as

W^e John and Joseph Moore,
London, the 30th of April 1683.
6th Month, 1683.

THE END.

the most useful

and salutary advice
belonging to the
best and most
valuable knowledge

of the time.

Advertisement

There is now in the PRESS
a Book, Entituled, *The
Liberty of an Apostate Conscience :*
*being a plain Narrative of the Con-
troverſie long depending Between
Francis Bugg on the one part, and
Samuel Cater and George Smith
on the other part : whereby F.Bugg's
Liberty of Conscience is proved
not only Unchristian, but Immoral
and Injurious.*

1757 Quædam wher-